

Pope of Rome

Francis



Eastern Catholic Patriarchs

Greek Melkite Catholic Major Patriarch of Antioch and all the East

Gregory III Laham



Coptic Catholic Major Patriarch of Alexandria

Ibrahim Isaac Sidrak



Syriac Catholic Major Patriarch of Antioch

Ignace Joseph III Younan



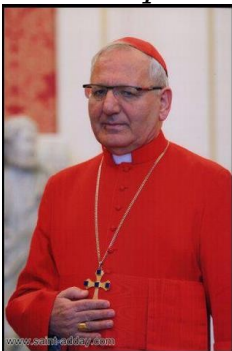
Maronite Catholic Major Patriarch of Antioch
Bechara Boutros al-Rahi



Armenian Catholic Minor Patriarch of Cilicia
Nerses Bedros XIX Tarmouni



Chaldean Catholic Minor Patriarch of Babylon
Louis Raphaël I Sako



Western Catholic Patriarchs

Latin Major Patriarch of Jerusalem

Fouad Twal



Latin Ceremonial Patriarch of Venice

Francesco Moraglia



Latin Ceremonial Patriarch of Lisbon

Manuel III (Manuel José Macário do Nascimento Clemente)



Latin Ceremonial Patriarch of the East Indies

Filipe Neri António Sebastião do Rosário Ferrão



Latin Ceremonial Patriarch of the West Indies

Leopoldo Eijo y Garay (vacant since his death in 1963, unlikely to be filled again)



Heads of the non-patriarchal *sui juris* Eastern Catholic Churches

Ukrainian Catholic Major Archbishop of Kyiv-Halych
Sviatoslav Shevchuk



Romanian Greek-Catholic Major Archbishop of Făgăraș and Alba Iulia
Lucian Mureșan



Syro-Malabar Catholic Major Archbishop of Ernakulam-Angamaly
George Alencherry



Syro-Malankara Catholic Major Archbishop of Trivandrum
Moran Mor Baselios Cardinal Cleemis



Ethiopian Catholic Metropolitan Archbishop of Addis Ababa
Berhaneyesus Cardinal Souraphiel



Eritrean Catholic Metropolitan Archbishop of Asmara
Menghesteab Tesfamariam



Ruthenian Catholic (in the Diaspora) Metropolitan Archbishop of Pittsburgh
William Charles Skurla



Slovakian Greek-Catholic Metropolitan Archbishop of Prešov
Jan Babjak



Croatian Byzantine Catholic Eparch of Križevci
Nikola Kekić



Byzantine Catholic Apostolic Exarch of Greece
Dimitri Salachas



Bulgarian Greek-Catholic Apostolic Exarch of Sofia

Christo Proykov



Macedonian Greek-Catholic Apostolic Administrator and Exarch of Skopje

Kiro Stojanov



Hungarian Catholic Apostolic Administrator of Miskolc & Bishop of Hajdúdorog

Peter Fulop Kocsis



Albanian Greek-Catholic Apostolic Administrator of Southern Albania

Hil Kabashi



**Apostolic Administrator and Eparch of Mukacheve for the
Byzantine Ruthenian Catholics in the Ukraine**

Milan Šašik



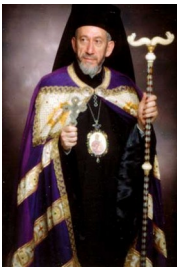
Apostolic Exarch of the Czech Republic

Ladislav Hucko



Italo-Albanian Eparch of Piana

Sotir Ferrara



Apostolic Administrator of the Eparchy of Lungro

Donato Oliverio



Italo-Greek Exarchic Abbot of Santa Maria di Grottaferrata
Emiliano Fabbricatore



Eastern Catholic Churches *sui juris* without bishops

The Churches *sui iuris sine episcopi* (without bishop) are entrusted of hierarchs not of that rite who preside over the Church as per the norms of common and particular laws, and are commonly called hierarchs “in locum tenens”. These churches have at various points had bishops, but the Sees are currently left vacant.

Belarussian Greek-Catholic Church

No single episcopal head since all their bishops apostatized at the Synod of Polatsk in 1839. However, in 1960 the Holy See appointed Ceslaus Sipovich (pictured on the left) as Apostolic Visitor for Belarussian Catholics in the Diaspora, the first bishop of the church (though not the head of the church) since the Synod of Polatsk. He died in 1981 and was succeeded in 1983 by Bishop Uladzimir Tarasevich, who died in 1986. He was succeeded by Father Alexander Nadson (pictured in the middle) who asked to not be made a bishop. These are the Apostolic Visitors for the faithful in the diaspora, but are not technically the head of the sui juris church itself. In the early 1990's Father Jan Matusevich (pictured to the left with Pope John Paul II) was put in charge of all the Greek-Catholic parishes in Belarus itself, but he died in 1998.



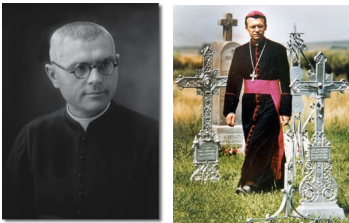
Apostolic Exarchate of Moscow for the Russian Byzantines

Last de jure exarch: Bishop Andrei Katkov (d. 1995, pictured below)



Apostolic Exarchate of Harbin for Russian Byzantines and All Oriental Rite Catholics in China

The last exarch was Father Andrew Cikoto who died in 1952 (pictured on the left). In 2004 Pope John Paul II appointed Bishop Joseph Werth (pictured on the right) of the Latin Diocese of the Transfiguration in Novosibirsk, Siberia to serve as the Ordinary bishop for Catholics of the Byzantine Rite in Asian Russia, but he is primarily a Latin Rite bishop serving in this capacity “in locum tenens” and the Apostolic Exarchate has no other structures remaining.



Eastern Catholic communities not *sui juris*

There are also several distinct groups of Eastern Catholics that have their own usage and community but no hierarchy, or that have a hierarchy but which is not *sui juris*, instead being dependent on the jurisdiction of another *sui juris* church. Several of these churches hope to become *sui juris*.

Byzantine Georgians

Towards the end of the nineteenth century, when almost all Georgian Catholics were of the Latin Rite, some wished to use the Byzantine rite used by the Georgian Orthodox and Apostolic Church. The Russian Tsarist government, which had controlled Georgia since the beginning of that century, made use of that rite exclusive to the Eastern Orthodox Church. Accordingly, some of these Georgians, clergy as well as laity, adopted the Armenian Rite and joined the Armenian Catholic diocese of Artvin, which had been set up in Russian Transcaucasia in 1850. Only after the granting of religious freedom in Russia in 1905 did some Catholics in

Georgia adopt the Georgian Byzantine rite. In the brief period of Georgian independence between 1918 and 1921, some influential Georgian Orthodox expressed an interest in union with the Church of Rome, and an envoy was sent from Rome in 1919 to examine the situation. As a result of the onset of civil war and Soviet occupation, this came to nothing.

It is sometimes claimed that, in the 1930s, they had an Exarch, named Fr. Shio Batmalashvili, thus implicitly claiming that an apostolic exarchate specifically for Georgians of Byzantine Rite had been established. These sources thus claim that a sui iuris church of Byzantine Rite existed in Georgia. However, since the establishment of a new hierarchical jurisdiction must be published in the *Acta Apostolicae Sedis*, and no mention of the erection of such a jurisdiction for Byzantine Georgian Catholics exists in that official gazette of the Holy See, the claim appears to be unfounded. Accordingly, Georgian Catholics of Byzantine Rite do not in fact constitute an sui iuris Church, since canon 27 of the Code of Canons of the Eastern Churches defines these Churches as under a hierarchy of their own or at least recognized as autonomous by the supreme authority of the Church. Georgian Byzantines are not listed in the *Annuario Pontificio* as such.

Byzantine Serbians & Byzantine Montenegrins

An Exarchal See were recently erected for Byzantine Serbian and Montenegrin Catholics. The first Apostolic Exarch of Ruski Krstur is Djura Džudžar (pictured below). It is dependent, however, on the Croatian Catholic Church and so is not yet a sui iuris church. Prior to the break-up of the former Republics of Yugoslavia, the Byzantine Church sui iuris for Catholics in the Balkan Republics was designated as the Byzantine Serbian Catholic Church. Subsequent to the break-up, it was re-designated as the Byzantine Croatian Catholic Church of the Eparchy of Križevci. It remains to be seen whether the small Serbian and Montenegrin Catholic communities will be considered to merit sui iuris status based on their numbers and small differences in tradition from the Byzantine Croatian Catholics.



Byzantine Slovenians

Slovenia, like many Slavic nations, had its Christian origins in the Byzantine tradition, but was Latinized in the era of the Crusades. In the breakout of Eastern Europe nations, Byzantine Slovene Catholics have become separated from the Eastern canonical jurisdictions into which they had been assimilated. It remains to be seen whether they are sufficient in number to merit establishment of a Church sui iuris.